

Home Mission Echoes

"The country for which I lifted up mine hand to give it to your fathers."

Entered at the Post-office, Boston, Mass., as second class mail matter, Jan. 9, 1897

Vol. VIII.

DECEMBER, 1904

No. 12



WHEN, in 1811, the bill for the admission of the present State of Louisiana—the mere southern corner of the new possession acquired by "The Louisiana Purchase"—came before the House of Representatives, Josiah Quincy, of Massachusetts, thus expressed himself:

"To me it appears that the passage of this bill would justify a revolution in this country, and that in no great length of time it may produce it."

"I am compelled to declare it as my deliberate opinion that if this bill passes, the bonds of the Union are virtually dissolved."

Appealing to the preamble of the Constitution, he continued:

"It is we, the people of the United States, for ourselves and our posterity; not for the people of Louisiana; nor of New Orleans; or of Canada."

"This Constitution never was, and never can be, strained to lap over all the wilderness of the West, without essentially affecting both the rights and the convenience of its real proprietors. It was never intended to form a covering for the inhabitants of the Missouri and the Red River country. And whenever it is attempted to be stretched over them, it will rend asunder. It was not for these that our fathers fought. It was not for them this Constitution was adopted. You have no authority to throw the rights and liberties and property of this people into 'botch-pot' with the WILD MEN ON THE MISSOURI, NOR WITH THE MIXED, THOUGH MORE RESPECTABLE, RACE OF ANGLO - HISPANO - GALLO - AMERICANS, WHO BASK ON THE SANDS IN THE MOUTH OF THE MISSISSIPPI."

"I oppose this bill from no animosity to the people of New Orleans, but from the deep conviction that it contains a principle incompatible with the liberties and safety of my country. . . . This bill, if it passes, is a death-blow to the Constitution. It may afterward linger; but, lingering, its fate will at no distant period be consummated."

510 * Tremont * Temple
Boston

"Topics for 1905"

JANUARY.
Cuba and Porto Rico.
FEBRUARY.
Alaska.
MARCH.
The Negro.
APRIL.
Mexico and New Mexico.
MAY.
Our Foreign Population.
JUNE.
Echoes from the Annual Meeting.
JULY.
Chinese in America.
AUGUST AND SEPTEMBER.
OCTOBER.
Indians.
NOVEMBER.
Mormons.
DECEMBER.
The Treasury.

HOME MISSION ECHOES

This paper is published monthly under the auspices jointly of the American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society, and represents in a concise manner the interests of both organizations. It aims to make a cheap, popular Home Mission periodical, attractive in its mechanical features, interesting to old and young in its varied contents, with numerous illustrations during the year. Mrs. M. C. Reynolds is the General Editor, and Mrs. Jas. McWhinnie, assistant editor. Rev. Howard B. Grose has charge of the Home Mission Society's Department, and Mrs. Anna Sargent Hunt charge of the Department for "Our Young People." All correspondence pertaining to the editorial department of the paper should be sent to Mrs. M. C. Reynolds, 510 Tremont Temple.

Note the remarkably low terms: Subscription price per year, twenty-five cents. Five copies and upwards to one address yearly, twenty cents each.

Pastors, Sunday School Superintendents and all friends of Home Missions are invited to promote the circulation of the paper.

HOME MISSION ECHOES will be sent to all subscribers until ordered to be discontinued, when all arrears must be paid.

All monies and letters pertaining to subscriptions should be sent to Gertrude L. Davis, Business Manager of HOME MISSION ECHOES, 510 Tremont Temple, Boston, Mass.

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SEND immediately to Mrs. James McWhinnie, 510 Tremont Temple, Boston, Mass., for the envelopes and letters for the Thank-Offering, so every woman in our churches can be supplied early in December.

MRS. R. B. WRIGHT, Two Gay Hills Mission, Gallup, New Mexico, asks for second-hand clothing, outing flannel, and patchwork cut in postal-card size, 336 pieces for a quilt. Calico and cotton.

PROFESSOR E. H. RISHIEL, Murrow Orphans' Home, Atoka, Indian Territory, asks for thirty-five dolls, story-books, toys, ribbons, handkerchiefs. There are thirty boys from six to fifteen years of age. Send so as to reach Atoka by December 20th.

REV. F. L. KING, Arapahoe Mission, Geary, Ok. Ter., asks for cut patchwork, postal-card size, coarse white and black thread, large-size needles and thimbles, dark colored outing and calico in pieces of two or three yards or more, to be used for children's clothes and underwear for women, large red and blue cotton handkerchiefs.

MEDICINES

Oil of male fern, or oleoresin of aspidium, chloroform, castor oil, laudanum, sulphur, boric acid, carbolic acid, salts, one-eighth grain calomel tablets, bichloride of mercury in antiseptic disks.

WILL readers of ECHOES remember that it is important that old subscriptions be paid and new ones secured before December 31st? Send in large lists of new subscribers.

Home Mission Echoes

"Our Echoes roll from soul to soul,
And grow forever and forever."—*Tennyson.*

Vol. VIII

DECEMBER, 1904

No. 12

The Woman's American Baptist Home Mission Society

Editorial



WHEN this subject, "How much owest thou?" was chosen for December number of ECHOES, probably Christmas was not in mind. It is an appropriate subject for the Christmas number of our paper. We are preparing gifts for friends. Out of gratitude for services rendered, or love for dear relatives, we plan surprises for them. This is well.

We believe in the cheer and joy of Christmas. As a woman's society we ask you for a gift, not for ourselves, but for Christ in the form of His needy ones. During the year our Society has refused to enter many new fields which sorely needed help. There were some schools which had to be strengthened if we would hold what we had gained. A few new teachers were appointed. These were open doors and we could not expect the blessing of the Master if we had refused to enter them because of expense. During the summer and autumn money has not come into our treasury as freely as we had hoped, and we find that to meet all our obligations by April first we must raise over \$30,000. Can we do it? Your love or gratitude for your friend will enable you; to secure some gift for him, even if small. Have we received any benefits from our Lord? How can we show our gratitude, and secure a Christmas gift for Him?

While attending the Association among the Blanket Indians two years ago, we were surprised at the amount reported by the Kiowas for mission work among the Hopi Indians, a poor, degraded tribe of New Mexico. We were told by Mr. Clouse that it is the custom of the Kiowas, when they gather for their Christmas festivities, before receiving their gifts to make a present to Jesus, the amount raised being sent to those who do not have the gospel. Can we do as well as the Kiowas who have known the way of life only twelve years?

The Woman's American Baptist Home Mission Society asks every Baptist woman in New England to give a thank-offering sometime during the month of December, the result of that week to be sent to the treasury by

January 21st, in order that the amount raised may be reported upon the Day of Prayer, January 26th, as a Christmas offering.

This is the one hundredth anniversary of the Louisiana Purchase. History proves that it was not the wisdom of our rulers which gave this vast territory into our hands. The Providence of God often leads men and nations on to results they did not seek, but from which they cannot hold back without being false to a divine leader. This great country extending from the Gulf to the Pacific, from which fifteen States and two Territories have been carved, contain many of the civilized and uncivilized Indians of North America, many Mormons, large bodies of Mexicans, while a great tide of immigration from European countries is sweeping on from the Atlantic ports, to meet another wave of immigrants from the Orient. It is important that this great mass of people should have the gospel. Now is the time to reach them. We should put in more workers rather than less. In twenty-five years the conflict will be won or lost.

Can we not lay a generous gift upon God's altar as a thank-offering for mercies received? God forbid that the women who are enrolled as Christ's followers should be of the number who withhold from Him who has so richly crowned them with blessings, their Thank-Offering.

"GIVE! as the morning that flows out of heaven;
Give as the waves when their channel is risen;
Give, as the free air and sunshine is given;
Lavishly, utterly, joyfully give.
Not the waste drops of thy cup overflowing,
Not the faint sparks of thy hearth ever glowing,
Not a pale bud from the June roses blowing—
Give, as He gave thee, who wants thee to live."

"Almost the day of thy giving is over;
Ere from the grass dies the bee-haunted clover,
Thou wilt have vanished from friend and from lover—
What shall thy longing avail in the grave?
Give, as the hand gives whose fetters are breaking,
Life, love and hope, all thy dreams and thy waking;
Soon heaven's river thy soul fever slaking,
Thou shalt know God and the Gift that He gave."

The Treasury

At a meeting of the Finance Committee held early in May, when the work of the year was outlined, we were rejoicing over the fact that the year just then closed had left in the treasury a balance of \$5,484, and we had a contingent fund of \$5,000. Believing that the women of our circles, and all other contributors, desired us to advance in the work, and in view of the numerous and urgent calls for help, the committee recommended that we assume new work to the amount of \$3,300. These figures do not include Alaska. At the following meeting of the Board the recommendation was adopted and we entered upon the work of the new year with a feeling of great responsibility, but a firm belief that the receipts would enable us to meet our obligations.

Seven months of the year have passed, and we are face to face with facts that somewhat darken the outlook. The receipts for each month have been smaller than those of the corresponding months one year ago, the balance with which we began the year has disappeared, and of the contingent fund we have only about \$1,000. How we are to meet the monthly salaries of our seventy-two teachers is a question of anxious thought. It can be done, and done easily, if the women in our churches realize the situation and meet their part of the responsibility. Some of the churches report less than one-third of their women as actively interested in the work of the "Woman's American Baptist Home Mission Society."

What can you do to interest the other two-thirds? We ask that every woman interested in Home Mission work will not only make her own offering to the cause as generous as possible but also secure a gift from those who are not annual contributors. If this matter claims your immediate attention, it will enable us to meet our December salaries without borrowing money. This is the Lord's work; let it not suffer because of your neglect.

GERTRUDE L. DAVIS, Treas.

The Key Is in the Pocket

DID you ever hear a man remind the Lord of His promise in Mal. iii. 10? I have many a time. I have heard men really yell to the Lord to open those windows of Heaven and pour out the blessing. But the windows didn't open, "the blessing did not come," and they felt a little hard toward the Lord for the failure. But all the time they had the key in their pockets, and didn't use it. How does that passage read? Look sharp: "Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, said the Lord, if I will not open you the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it." The "tithe" is the key to the windows. Apply the key. Bring that tithe into the storehouse. Take it out of your pocket and give it to the Lord. You can't keep the key in your pocket and get the blessing. How much noise is wasted over this test, and it is called prayer. Fulfill the condition and God will fulfill the promise.

Our Sunday Schools

THE Woman's American Baptist Home Mission Society asks for six thousand dollars annually for the support of its Alaska Mission. It looks for this support largely to the Sunday schools of New England. Of these we have about eight hundred schools. If each one will contribute something, the burden will not be heavy.

Some of our schools cannot contribute, others can give but little, hence we look to the stronger schools to supplement the weaker ones. Our schools have responded nobly in the past years, and we now urge them to renew their gifts.

Six months of our fiscal year have passed, and but one-sixth of the money required has been raised. We know that through the summer and early fall money comes but slowly into our treasury, but it has never come as slowly as during the summer and fall of 1904. This fact makes us exceedingly anxious for the future and compels us to earnestly solicit your aid and cooperation. To falter now is to jeopardize what we have already gained. The Alaska Mission has had many friends in the years past who have given regularly to its support, but during this last year many of these have finished their earthly service. May there be those among us upon whom their mantle of love and benevolence will fall.

The outlook in Alaska is hopeful; we have every encouragement to continued service. Mr. Coe is at present in Chicago; he will come to New England about January 8th, when he will be ready to speak to us concerning the work. All wishing to engage him as a speaker will please write to Mrs. James McWhinnie as soon as possible.

The Sunday-school letters have been sent to all our superintendents; the letters ask that the schools will take shares in the Kadiak Orphanage, Alaska; the shares are placed at one dollar each. Ask your superintendent concerning it; he may have put the letter aside and in the stress of other cares have forgotten it. The Alaska Calendars are also ready for distribution; from the sale of these we have in the last seven years realized very nearly a thousand dollars above all expense. Surely that pays for all the labor and time given in disposing of them. Help us this year as you have in former years. Send for them and send early; they will make pretty Christmas gifts.

MRS. JAMES MCWHINNIE.

Heroic Features

IT requires the highest kind of heroism when a native comes out from his own people and takes a firm stand for Christ against the old-time customs of his race, and against the influence of bad white men. It takes much more heroism to live an earnest Christian life under such circumstances than might be supposed.

"One of the peculiar problems which confront us is how to treat the natives when influenced to evil deeds by white men who cause them to break laws ignorantly; the white men shield themselves so that the law cannot take hold of them, and the native is left to bear the consequences."

Hartsborn Memorial College



There have been in full swing now for almost five weeks. There are two familiar faces that we miss very much, those of our teachers who decided to change their names. One is probably now on her new field of labor, Japan, and thus our missionary society has a fresh interest in the work in foreign lands.

We sympathize with the crowded condition of the "old woman who lived in a shoe," for our school is the fullest it has ever been. Where the day-students shall hang their wraps, or leave their lunches, or be seated in chapel is quite a question, while the accommodations for boarders are taxed almost to their uttermost.

The temporary building erected last year has proved a great attraction, and has eighteen rooms. Two of these we had hoped to reserve as guest-chamber and reception-room, but may have to give them up to girls.

Good reports come from time to time from our graduates. One, on the opening day of her school, offered prayer, the first petition heard there for thirty years. Another writes that she is trying to make of her school "a little Hartsborn."

FINETTE JEWETT.

Richmond, Va.

Matber School, Beaufort, S. C.

OUR second week of school has begun. Sitting in my room I can hear the creaking of the well-rope, the sound of singing in the laundry, where some girls are washing for the teachers, and on the other side the music of John's saw as he works upon the wood piled up there this summer. The school is filling up; we hope to have two hundred pupils this year.

I was much pleased when Lavinia said yesterday, "Shall we come into your room and study our Sunday-school lessons?" The Sunday school opened yesterday, and a course of Bible study under Miss Anderson last night. The regular schoolroom work and sewing classes are well in hand. Miss Owen is busy getting the laundry work in order. Martha Hamilton, who graduated last spring, has been to see us. She has been teaching this summer, and has a country school this winter, opening next month. Susan Sapp has gone to Spelman for the nurse-training course. Clara Southward (1902) went with her for the academic course.

Some barrels are here already from the kind friends who realize that he gives twice who gives early. The hot weather is still with us, and the mosquitoes more troublesome than usual, but we remember the motto of the ancient king, "This (trial), too, shall pass away."

October 10, 1904.

LIZZIE R. KINSMAN.

JUST to give up and rest,

All on love secure,

Out of a world that's hard at best,

Looking to heaven as sure.

Ever to hope through clouds and fear,

In darkest night that the dawn is near.

Just to wait at the Master's feet,

Surely now, the bitter is sweet.

HENRY VAN DYKE

Jackson College



JACKSON COLLEGE opened October 5th. The attendance was larger than on any opening day in eleven years, and probably the largest in the history of the school. Nearly all of the rooms in Barrett Hall (girls) are either occupied or spoken for, while the number of young men in Ayer Hall is very large for the season. Students are more and more appreciating the advantages of coming at the opening and remaining the entire session. Many, however, are forced to remain at home until most of the cotton is gathered. We have, therefore, every reason to believe that our dormitories will be crowded during the winter.

The farm has yielded well. About six hundred bushels of sweet potatoes, some Irish potatoes, five barrels of molasses, about fifteen bushels of peas, plenty of turnips and greens, and some cabbages will contribute much to the dining department. In these days of high prices, home products are especially valuable. We also have cattle, sheep, and pigs fattening for the winter's meat.

All but three of our old teachers have returned and entered enthusiastically into their work. The new teachers are all persons of experience and have successfully opened the work of their departments.

Improvements have been made during the summer. A large brick laundry has been built and will soon be equipped with the modern conveniences for such work. The house for the president has been painted, the offices repapered, and fire-escapes added to both dormitories.

Several needs confront us. First, we sorely need cotton blankets or comforters for students' beds. We have not enough to supply all of our beds properly in warm weather. More must be secured from some source before winter. Will circles kindly help us? We need second-hand clothing of all kinds. Both students and needy families around us will be greatly helped by such donations.

Jackson, Miss.

ELLA M. BARRETT.

Waters Normal Institute, Winton, N. C.

SO far we have had a very successful term. We have quite a number of students in now, and we are daily receiving others, who seem very anxious to reach a higher standard of living.

During the last period, on Friday afternoons, I have a sunshine meeting, and the children manifest the greatest interest in whatever I tell them. The first period in the morning we have singing. And three times a week our matron visits my schoolroom and has Bible talks with my children. They are delighted to see her, and try very hard to do everything just right. We have Sunday school every Sunday morning, and B. Y. P. U. every Sunday except once a month, and then we have a temperance praise-meeting. On Wednesday evenings we have our weekly prayer-meetings, and all the students join heartily in the services. On Friday evenings we have a literary, in which all the students at different times take part.

Every teacher's heart is in the work, and we hope that the time will come when we shall have maps, charts, globes, erasers, and everything that is necessary for carrying on school work. I need a number of story-books for my little folks, and may I ask just here, if you have any on hand that you do not care to use, that you will please send them to me? If I am intruding please pardon me.

October 31, 1904.

ESTHER BOONE.

The Crow Indians

TO many of our people the Indian is an unknown quantity, and liable to remain so, as he must be studied in his natural environment, the tepee or tent, if one would place himself in a position to speak intelligently of him. Here he may be seen in all his gorgeous trappings of beads and feathers, making a picture that artists are in vain trying to perfectly transfer to their canvas, and which, once seen, is never to be forgotten.

To-day, standing at the head of the most picturesque but pagan tribe of Indians in our land we find the Crows. Having a religion wholly devoid of either morals or ethics, they appeal to us as Christians in a peculiar manner, and when about a year ago they sent a petition to our Home Mission Society, begging that a day-school be established near their homes so that they might keep their little ones with them, in place of sending them to the government school at the early age of five years, the Society saw at once that such a school would be the entering wedge that would open the hearts of the people to Christianity, and unhesitatingly assumed the burden that seemed laid upon them by none other than God Himself.

The last day of August found the teacher at her post ready for duty, but all the buildings being in a very unfinished condition, she spent her first day in painting window-sashes, another in oiling floors; then followed a trip to the nearest town to get a little furniture for her room, then a drive of twenty-five miles to the agency after her pupils and return the same day. She began school the next day with neither blackboard, charts, map, nor bell, but with such a cold (the result of sleeping in a room where neither doors nor windows had been placed) as rendered her almost voiceless.

The children came galloping up on horses from all points of the compass, some booted and spurred, others with moccasined feet, and all the girls hatless and bonnetless. Little five-year-olds, bouncing along at a breakneck speed, slip from their saddles, tether their horses to a bit of sage-brush, and present themselves ready for instruction. What matter if they have not washed that morning, or for many mornings? their eyes are bright, their brains active, and their little hearts ready to warm toward the teacher if she but give them a passing smile, and say "Cowhay" (how do you do?). Does her poor brain whirl, and her heart fail her when she sees before her kindergartners, first, second, third, and fourth grade pupils, all to be instructed by one teacher and kept up to government requirements? Truly it would, but she remembers, as was said by one of the speakers at the Congress of Indian Educators which convened in St. Louis this last summer, that she is here to try and place the Indian child where in after years "he can be greeted as a friend and as a brother, under the standard of our blessed Saviour, under the standard of the Almighty, the common Father of us all," and she rejoices in her opportunity.

Owing to the severe cold weather, one week of school had to be taught in a tepee where a little fire could be built in the centre on the ground. There, with her pupils tucked in tight around her, sitting on the ground, she performs her school duties with streaming eyes. Is it homesickness, or the sins of the children, which are many, that cause the tears? No, it is smoke, smoke that insists on passing through her eyes in place of the opening at the top of the tepee.

Two months have passed. It is Sunday evening, and she is sitting by the one little window of her cheerless room, watching the sun slowly sink behind the snow-capped mountains. At her door stands a plain pine box, covered with white cheese-cloth, soon to be occupied by an Indian girl



BURDEN BEARERS AMONG NAVAJO

who is dying in an adjoining camp; and just across the river is the little new-made grave of a baby, where the parents have, for five mornings, gone before sunrise to mourn, and stayed until sunset, neither eating nor drinking, only as kind friends have attended to their wants.

Again it has been her duty and privilege to preach, through the interpreter, to a large congregation of Indians, and now she is not thinking of the glorious panorama of mountain and plain and sky that lies before her, but of the hungry, needy souls that surrounded her but a few hours ago; the squaws, with papooses on boards, crouched upon the floor of the schoolhouse, while the men occupied the children's desks. Some of them are so large that it is with difficulty they get themselves seated, and the teacher often fears that she will find some of them sticking there Monday morning, thus adding new duties to her school work. Of course the dogs come, and it is a part of her daily programme to go around early in the morning and apply boot and ruler to the various canines, as an incentive to induce them to remain outside. This done, the work of the day proceeds amid much boisterous study, talking out loud, and giggling, for the Crow Indian does not punish his child, or allow any one else to do so, consequently discipline is far below par.

We have learned to entertain a room full of Indians at the most unexpected time. They come to watch us cook, remain to be fed, and depart as noiselessly and with as little ceremony as they have entered.

The teacher rises to perform her homely household duties of the evening, breathing this prayer:

"Lord, if I may, I'll serve another day."

BELLE C. SIMMONS.

Lodge Grass, Montana.

Toybow



WHEN a boy, Toybow was sent to a government school at Anadarko, a distance of sixty miles from Rainy Mountain. He did not remain long enough to master the rudiments of an education, not being able to remember what he was taught. While at this school a priest came and talked to the people about the Son of God, sprinkled them with water, and told them they were all right, for they had the Jesus' brand upon them. This proceeding made little impression upon the boy, and he thought nothing more about the matter until he met the missionaries, Rev. Mr. Hicks and Miss Reeside, at Rainy Mountain Mission. He listened attentively to the Word of God, and when Mr. and Mrs. Clouse took charge of the mission he was a regular attendant upon the meetings. Mr. Clouse often pressed the claims of Christ upon him, but he would say, "Sometime, I do not yet understand."

My first acquaintance with the man began in 1898, while attending the camp-meeting at Rainy Mountain. He seemed a quiet, thoughtful man, but manifested no interest in religious matters. While lifting a heavy piece of timber, he received an injury to his stomach which caused him much suffering, and the doctor said it was cancer of the stomach and he could live only five days. Upon the fifth day he would say frequently, "Has the die-time come?" One night at eleven o'clock he sent for Mr. and Mrs. Clouse. He said he wanted them to pray for him, that he might find the Jesus' road that comes by believing in Christ. While at Rainy Mountain in June, 1901, we learned of Toybow's serious illness. No one thought he could recover, and it was a great surprise when he insisted upon attending the association to be held in Tauba, in the Comanche country, ninety miles distant. After much controversy a cot was

comfort of the journey. The association was held some miles beyond the Comanche church. We camped out near the church, and as we broke camp in the morning he asked to have his cot placed close to the church so he might pray to Jesus to bless his soul. His cot was placed in the tent where the public services were held at the association, and he was present at many of the services, and from his sick-bed testified for Christ. He is now strong and filled with enthusiasm for the Jesus man. As he improved he seemed to have a thirst for knowledge. He wanted cards, pictures, and Bible stories about Jesus. His son of twelve years taught him to read. He expressed a desire to go to the government school. As there was no authority for allowing men to attend that school, special permission was granted by the authorities at Washington through the instrumentality of the agent. Toybow is now in his second year of school, an earnest student, exercising a saving influence over all whom he meets. Mr. Clouse has given him Bible lessons all summer, and permitted him to preach many times. One of the boys at school said to him, "Why do you go to school?" He replied, "Mebby so I preach." This is only one of the Kiowas who has been led into Christian usefulness through the faithful labor of Mr. Clouse and Mr. Hicks, our self-sacrificing missionaries. The work of Mrs. Clouse and Mrs. Hicks is as fruitful in the changed lives and homes of the women. Pray and give for our Indian missions.

N. C. R.

Crozier, New Mexico

WE are again at the mission after an absence of several months. It is almost a month now since our arrival here.

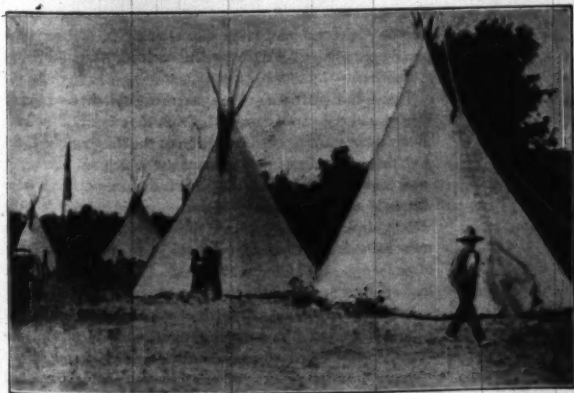
The Indians really seemed glad to have us back again. They are more friendly than they have ever been since

I have been among them. I think our vacation has done them good also. They are in a more submissive state than when we left, and believe we may be able to do something with them. Our regret is that we have not yet an interpreter, and hope it may not be long, as we would so much like to be at work. We can do much as it is to relieve physical wants, but that is not the great object of our being here. We are after doing the soul good. Mr. Wright gave a display with the lantern: the 23d Psalm, Christ's life from birth to crucifixion, etc. Think of poor ignorance that can sit and laugh at the crucifixion of our Saviour. That's what they do. My, my! how our hearts do ache for the poor lost souls. We sat with tears streaming down our cheeks, in perfect agony that they knew not the Saviour who has touched our own poor hearts and changed our lives

from gloom and despair to joy and rejoicing in a loving friend as we have found Him. Pray for us.

September 26, 1904.

MARGARET COBB.



INDIAN TENTS AMONG THE CROWS

prepared and placed in one of the wagons, and over that rough country for two days and nights he journeyed with us, camping out at night and enduring the jolting and dis-



American Baptist Home Mission Society

Editorial

WE should think that the idea of the Home Mission Study Classes would appeal to the women in their societies as strongly as to the young people. Where there is not sufficient time or interest at present to undertake an eight weeks' course of study, there is another method that would prove instructive and inspiring. Send for our new book, "Heroes of the Cross in America," and have the chapters read by one and another—or parts of chapters at a sitting—during the sewing and other social meetings; or, as one feature in the programme of a home mission meeting. The work will hold the attention of all, and cannot fail to increase interest in the great work of evangelizing our country in which these pioneers were engaged. The volume, with Dr. Morehouse's comprehensive chapter on the Home Mission work of American Baptists, North and South, including the Women's Societies, can be obtained by sending fifty cents to the Rooms in New York.

MISSIONARY PETZOLDT writes, that the Crow Indian boys and girls in the Mission school are working to earn money to buy a set of dishes to be used in the schoolroom at dinner-time, so that they can all eat at one table with the teacher, and incidentally learn table manners. The children all bring their dinners. To earn this money they are making some Indian calendars for the holidays, to be sold at fifty cents and \$1, and they are also doing some bead work. They are willing to send the articles on approval. If any reader would like a genuine piece of Indian handiwork for a Christmas present, here is a chance to aid at the same time the young Indians, who certainly show the right spirit in working for what they desire. Application for a calendar may be made directly to Rev. W. A. Petzoldt, Lodge Grass, Montana.

To advance our work in Cuba, Dr. Moseley is holding a series of evangelistic services at seven of the prominent places. Everywhere the attendance is good and the missionaries are heard with close interest. Encouraging reports come also from various parts of our own country concerning the evangelistic efforts in progress and projected. In this connection it is significant that during the summer quarter the reports of baptisms on the home mission fields gave the largest total of any quarter on record, more than eleven hundred. If all our churches unite in desire for a revival of true religion, it will come. Our

country needs nothing so much. A genuine revival would fill the missionary treasuries to overflowing. And there is another suggestion: If the churches were to fill these treasuries there would undoubtedly come revival as a result.

IRRESPECTIVE of party affiliations, Christian people may congratulate the country upon the election of President Roosevelt. No man is perfect and no President free from the common liability to err, but Theodore Roosevelt is a Christian statesman of high ideals, and it may confidently be expected that he will seek during the next four years, if his life is spared, to rule the people in righteousness, and to give us one of the best administrations in our history. The people have greatly honored him; may he as greatly honor the high place he occupies. His first declaration, after his election was made known to him, that he should not under any circumstances be candidate for reelection, will leave him free to be at his best and do his best for the United States.

Christmas and Giving

THE Christmas spirit is in its deepest depths, like Christianity, essentially missionary. The coming of Christ was the supreme giving of God the Father to the world. It was also the giving of the Son himself for that world. The custom of the Christmas gift, therefore, is in perfect harmony with the momentous truth which Christmas symbolizes.

This will be a fitting time, as the gifts of God are reviewed and the significance of Christmas is realized anew, to consider one's personal relation to the kingdom of Christ, and the great missionary movements which are among its most striking evidences. To be ignorant of these movements is to lose the true perspective and the broad vision which inspires to largest and best service. Not to have personal share in these movements is to miss a large part of one's opportunity for usefulness. This personal share is had in effort and in giving.

What is the missionary spirit of your church? Have you sought to spread missionary information and stimulate missionary zeal? Are you efficiently organized, and do you take in the whole cause of missions in your thought and prayer and gifts? Do your part to see to it that there is the proper breadth and scope to your mission work this year. Make this Christmas a time of self-giving, in all that involves, in consecration to the cause of Him who was sent, and whose gift makes this life worth living and the next a radiant certainty.

Home Mission Work in the Louisiana Purchase



THE Religious Significance of the Louisiana Purchase was the general subject considered at the series of Home Mission meetings held on the last three days of October at St. Louis, in connection with the Exposition. It was eminently fitting that this subject should be emphasized. The Exposition has brought before the country the material development of the great region which was made part of the United States by the action of Napoleon, who desired, for one thing, to keep it from falling into the hands of his enemy, the English. Surely the religious development has not been less remarkable or less important than the material and commercial. Home Mission Societies have found in this territory a great field, and have cultivated it with results that mean much for righteousness and the Christian power of the nation. The speakers at St. Louis traced the history of this work, and it will be possible presently to place before our readers some comprehensive and valuable facts which have not hitherto been collected.

To speak briefly of the Home Mission work of American Baptists in this territory, it may be said, first, that in the States which are included in the Louisiana Purchase to-day, there are about seventeen millions of people. Of these perhaps fourteen and a half millions are Protestant in sentiment, although the number of Protestant church-members would not nearly reach that figure. This preponderance of Protestant sentiment is worthy of note in consideration of the fact that this territory was originally opened up by the Jesuit missionaries, whose purpose was the Catholicizing of North America, and the establishment of Roman Catholic colonies that should hold the country for the Church. God overruled all plans for such religious rule on these shores, where religious liberty as well as civil liberty was to prevail. The New France dreamed of by the French ecclesiastics, and actually started by the brave Champlain, was never to be realized. It was a fatal error when the French Protestant element was driven from Canada, as it was from unhappy France. And it was a just result of Roman Catholic persecution that France passed into red revolution, with its terrors, and Canada and all other sections of America first explored and occupied by the anti-Protestant French passed into English and American possessions, — in other words, from Roman Catholic to Protestant control. With the loss of the Louisiana Purchase the Catholic French lost their last hope of church conquest and rule in this country.

At present there are more than forty thousand Protestant churches in the Purchase, with a membership mounting into the millions. Of these churches more than eight thousand are Baptist, a sure proof of the self-sacrificing and faithful home mission work done in this territory by our pioneer missionaries and their successors. Strategic points have been occupied, and in the rising towns and cities which now dot the Purchase there are Baptist churches which trace their beginnings, most of them, to the Home Mission Society. It is interesting to know that the first

Protestant church organized in the Purchase was a Baptist church; while the Fee Fee church, near St. Louis, still existing and vigorous, dates back to the year 1807. Our home mission pioneer, John M. Peck, gave a great impetus to the mission cause in the Mississippi Valley, and started his large enterprise at St. Louis, though the greater part of his service was in Illinois. Our denomination has been a leader in the religious development of the Purchase.

Some figures in this connection will be instructive. Take it in the matter of the church edifice work. The loans made in the Purchase territory amount to \$281,400, and the gifts to \$262,849, a total of \$544,250 given to aid the churches in securing places in which to worship. When it is remembered that the loans and gifts are always in small amounts, it will be seen how extensive this work has been, and what a factor it has proved in the denominational and religious development. The records show that the largest amounts have gone to Nebraska, Minnesota, Iowa, Kansas, and South Dakota. Taking loans and gifts together, Nebraska received \$82,000 in round numbers; Iowa, \$72,000; Kansas, \$95,000; Minnesota, \$61,000; Colorado, \$52,000; the others in much smaller measure.

In the expenditure for missionary work the Home Mission Society has reached a total of about two and a half millions in the Purchase. There has been put into Minnesota, for example, \$439,069 since 1847; into Kansas, \$296,000 since 1854; into Iowa, \$290,000 since 1838; into Nebraska, \$259,000 since 1856; into the Dakotas \$430,000 since 1872; into Colorado, \$190,000 since 1863; into Indian Territory and Oklahoma nearly \$250,000 since 1865; into Missouri over \$90,000. It is through the wise expenditure of this money that the Purchase has been dotted with Baptist churches, and to that extent saved to Christian civilization.

Add to this the amount expended for education in connection with our Home Mission schools, and it makes \$339,766, of a round total of about \$3,340,000 which the Baptists have contributed to the evangelizing and uplifting of this section. We have thirteen educational institutions in the Purchase, including Indian University, Leland University, Arkansas Baptist College, and Western Baptist College.

Here are some of the results, so far as statistics can show them, of this patient and wise evangelizing endeavor. We have in the thirteen States and one Territory comprised in the Louisiana Purchase, 8,810 Baptist churches, with 635,492 members. There are 6,181 ministers in the field. The total contributions of these churches last year amounted to \$2,285,918, and they own church property valued at \$10,871,901. At the present time the Home Mission Society has probably seven hundred of its missionaries at work in the Purchase. The fruits of its work are especially seen in such States as Minnesota, where there are 262 churches, 21,689 members, and church property worth over a million of dollars. Kansas, where we have 593 churches, 42,322 members; Nebraska, with 232 churches and 16,386 members; Indian Territory, with 511 churches and 26,741 members; Iowa, with 451 churches and 40,422 members; and Oklahoma, with 280 churches and 15,033 members.

Other denominations, particularly the Congregationalists and Methodists, have in like manner put their best efforts into this great section, which has been the most fruitful and important of home mission fields. And it is the home mission work, with its results, that has made the Louisiana Purchase so important a factor in our national life.

Progress among Negro Women



COLORED woman of Washington, Mrs. Lettie N. Calloway, has written the *New York Sun* an article that would do credit to any writer, and makes out an exceptionally strong case for her sisters, as these quotations will prove:

As a slave the colored woman was either a domestic or a field-hand, in which capacities the testimony is all in her favor for faithfulness and efficient service. When the race was emancipated, to her lot fell not only the responsibility of establishing home life, which before had not existed, but in most cases she was an equal breadwinner with the men of the race, often assuming the entire support of large families wholly dependent upon her for shelter, food, and clothing.

The present generation of negroes has received its formative influences from these ex-slave mothers, and the remarkable fact is not that the criminal and vicious element of the race is so large, but that these untrained and unlettered mothers have produced a generation in which there are so many who are law-abiding, honest, and aspiring citizens.

While the largest and best exhibition of negro womanhood has been and is still shown in her fidelity to the homes of the race, the number who have entered the various occupations requiring educational fitness or special preparation is considerable. Over 21,300 colored women are employed as public school-teachers. In Washington the principal of the high school for colored youth is a negro woman, Mrs. Anna J. Cooper, and, in the same city, Mrs. Bettie G. Francis is a member of the Public School Board. Still the masses of colored women who are engaged in gainful occupations are to be found, outside of agricultural pursuits, in domestic service and the simpler industries of laundering and sewing.

For many years the colored women had been associated with the men in the church organizations and secret societies, but these were not reaching the homes and doing the work which the women saw needed to be done. So small clubs were formed here and there, some along lines of work that other women were doing, and others entirely original, arising out of peculiar needs and conditions. First were the study and culture clubs, these leaders feeling the need of greater knowledge and preparation; then came the mothers' clubs, domestic science clubs, reading and sewing circles for the girls, and so on, reaching to the boys, and even to the fathers. Early in this club movement Mrs. Booker T. Washington, who in the successes that have come to her has always kept in touch with her less fortunate sisters, was dubbed by Boston newspaper reporters as the "newest of new women," because of her advocacy of clubs for colored women. Perhaps no one knows the negro woman of all classes better than she does, and no one is doing more to help the masses than she.

Colored women, realizing that the color of a negro woman's skin is generally taken as a guarantee of her immorality, and that the task of rearing to upright womanhood their daughters was thereby made most difficult, began efforts to improve the homes and to raise the moral standard. The standard which applied to the slave negro having become obsolete, it had to be supplanted by that by which

men and women, not chattels, were measured. This work had to begin in the home, and colored women had to do it. The good women who went into the South to teach the freedmen gave them the model and inspiration. The girls were more closely guarded, and whenever possible were prevented from going into service where necessary protection was not given to them. Rescue work was done among those who had succumbed to conditions, and means of earning an honest livelihood secured for them.

In many places many women were doing meritorious work along various lines. For many years Mrs. Lucy Thurman, of Michigan, had been associated in the work of the W. C. T. U., Mrs. Lawson and others joining in the work among colored women farther South. In Louisiana Mrs. Joseph was engaged in prison reform work. Homes for the aged, orphans, and friendless had been established. The natural outcome, in accordance with the tendencies of the times, was an organization of these forces. So now there is the National Association of Colored Women, made up of these various clubs. Mrs. Yates, a woman educated in New England, is the president of this association. Mrs. Bruce, widow of ex-Senator Bruce, is one of the officers. These women have gone back and linked themselves to the submerged element, having as their motto, "Lifting as we climb."

Great have been the sacrifices made by toiling negro women to secure for their children what was denied to the slave parents. Recently a book agent went into the home of a colored woman, who said that the family was not in good financial circumstances, the truth being they were in danger of losing the home which they were trying to buy. "But," said she, "if these books will help my boy and girl to grow into better manhood and womanhood, I am going to get them, for good women and men are worth more than homes." In one stratum of our social life one mother labors from the beginning of the week to the end over the wash-tub to maintain her boy or girl at school, while in another stratum a father mortgages his home that his daughter may appear well at court. In the former class may be found many a negro parent, while in the latter there is none. Which is the higher aim? Which the nobler sacrifice?

What One Christian Woman Can Do

THERE comes from Wyoming a most inspiring story concerning the work of a true-hearted Christian woman, who is doing what she can to meet circumstances of religious destitution such as one cannot realize without actual experience. This good woman lives in a town which has two banks, two newspapers, and seven saloons, but no church; while until very recently there were no religious services within thirty miles. There are deaths in the town, as elsewhere, and a Christian burial is often desired. So this good woman has in the past year conducted fourteen funerals, taking a place which there was no one else to occupy, and preparing the way for regular services, as the people came to feel their need and her consecration and nobility of character.

Here is an incident that made one of the funeral services most impressive. One very cold day a man drove into the village with a large family of children and grandchildren. In one of the wagons was a rough pine box containing the body of the wife and mother, who had also mothered several of her motherless grandchildren. The father said his wife's dying request was that she might have a Christian burial. So they appealed to the woman who is the subject of this

sketch, and she responded, conducting the services in the presence of the assembled people. When she had finished, the husband rose and said, his voice broken with sobs, "Friends, I want you all to know she wasn't afraid to die, because she was a Christian and lived it. For fifteen years we have lived in this country, forty miles from any meetin', but she never forgot Sunday, but allus kept it by singin' songs, prayin', and larnin' the children the Bible. No, she wasn't afraid to go."

The religious destitution of whole sections of the West is appalling, and we are not half meeting the demands. All honor to this noble woman, who is doing her utmost, and praying for a church.

Our Educational Work

PRESIDENT SALE, of Atlanta College, in speaking of the value of the Home Mission Society's educational work for the Negroes, pays this high tribute to Spelman, which he classes as a unique school. He says:

We do not class Spelman Seminary with our other schools. With a history so unique, a success so phenomenal, she stands alone, the best school for girls in the South, or the world. Spelman has 196 living graduates. Of these, 174 have taught since graduation and 87 are now teaching; 81 have married, about half becoming wives of professional men and one-half wives of business men, farmers, and mechanics. One is a physician, one a pharmacist, one assistant librarian in the Carnegie Library at Tuskegee Institute, another is the mainstay of a printing office in Louisiana. Six are missionaries, three of whom are in Africa, 36 are housekeepers at home, and 16 are still students.

If we could, by any sort of Petropavlovsk disaster, blow out of the South the results of the work of the Mission schools, our own and those of other Societies, the disaster would be well-nigh irretrievable. We should wreck the Negro public system by taking away the cream of its teaching force; we should destroy scores of useful Negro schools and academies by wiping out their principals and faculties; Tuskegee would have to go out of business; we should rob the churches of their best and godliest ministers; we should with one stroke destroy the brain and heart and backbone of the race and thrust them back twenty years.

Let no man dream that this work is nearly done. It is only begun. I have shown you that the task it confronts us to-day is greater than ever before. The needs of our Southern work are greater than they ever were. No man now living will see the work completed.

It is often said that the Negro race in this country is on trial. That is true. And another thing is true. The white race is on trial. Strange as it may seem to say it, I have little concern about the Negro as to whether he will measure up to the opportunities he enjoys if you give him time. I have serious concern about the white race. Many signs of our own time give the thoughtful such concern. Will our sense of justice and brotherhood, our patience and patriotism, stand the trial that the presence of these black millions — heritage of the nation's sin — put upon us?

Evangelism on the Pacific Coast

SPEAKING about the progress of evangelistic work in the Pacific Coast States, during the past year, Rev. C. A. Woody, our superintendent of missions there, gives this encouraging view.

At the close of the session of the Home Mission Society last year, when the work of evangelism was committed to the Society, I returned to my field full of enthusiasm and expectation. Reflecting upon the conditions under which this work must be inaugurated, it seemed to me that I could discern a wide difference in the religious life and attitude toward evangelism from that which I first knew among the ministers of my boyhood days. The general shifting of responsibility from the individual to organized forms of life and activity has come to characterize religious work: parents depend upon Sunday-school teachers, teachers upon pastors, pastors upon evangelists, that souls may be brought to God.

The dominant note of our campaign, therefore, was the reawakening in pastors and people of personal responsibility and personal activity. With this end in view extended evangelistic conferences were held in eight State gatherings. Booklets like "Every Creature" and Dr. Cortland Myers's "Evangelism" were widely distributed in all parts of the field. The results have been that not less than 240 series of evangelistic meetings have been held, of which at least 150 have been conducted by pastors. Most of the others have been conducted by associational missionaries who are pastors in special work. The results have been about 2,500 additions to our churches, of which 1,500 were by baptism. But even a deeper and more widespread result has been the awakening interest in this form of work which I believe to be preparatory to the largest amount of such work in the coming year ever done in these States. Plans are now maturing to add, if possible, four evangelists to the evangelistic forces already enlisted and to push the work in all parts of the field. My judgment is that the Annual Reports this year made by our churches will show the largest number of additions by baptism of any year in the history of the Coast.

Notes from the Field

THE good word comes from Rev. I. B. LeClair, our missionary among the French, that six converts await baptism at Nashua, N. H., that three new families have joined the congregation at Manchester, and that his son Paul, aged twenty-one, has decided to study for the ministry. With his two sisters the young man is pursuing his studies at the Grande Ligne Mission in Canada.

DURING the past five years, while Rev. T. M. Shanafelt served as secretary and missionary in North Dakota, nineteen churches were organized and twenty-one church buildings erected. The increase in the value of church property was over \$74,000. The total number added to the churches by baptism was 1,273, by letter and experience 1,143, or 2,416 altogether. This brings the Baptist membership in the State up to 4,145. The amount raised in this period

for benevolence was \$4,213 more, and for expenses \$12,778 more than in the preceding ten years. The total for benevolence was \$25,310, for home expenses \$112,940. For all objects the 4,145 Baptists raised \$194,596. This showing speaks well for the efficiency of the work done by Mr. Shanafelt, who gave only a portion of his time to North Dakota, his chief service being rendered in South Dakota.

THERE are more full-blood Indians at Indian University this year than last. There are three Choctaw students for the ministry, one Creek, and one Delaware, and two Cherokee full-bloods are soon to enter. President Scott reports that work among the Indians is becoming easier, and he never had so good a faculty and body of students as now.

REV. TIMOTHEE TETRAULT, who is at work among the French in New Bedford, met with much success in his outdoor meetings the last quarter. He held 24, with an average attendance of 300. He believes this to be the best way to arouse interest in his work.

REV. RAFAEL GALLEGOS, who has been appointed by the Home Mission Society to work among the Mexicans at Carlsbad and Florence, New Mexico, was recently ordained in the American Baptist church at Carlsbad. The ceremony was conducted in two languages, Spanish and English. Our new missionary in New Mexico, Rev. St. Clair Sloan, preached in Spanish.

AT Osceola, Nebraska, the American and Swedish Baptists unite in supporting the church work. They have built a neat house of worship at a cost of \$4,500, and the church, starting in 1903 with 15 members, now has more than twice that number. Rev. C. J. Johnson is the pastor. There is a service in English in the morning, and one in Swedish in the evening; while in the Sunday school English is used in all but one class.

THE French Canadian work in Salem, Mass., is prospering. The attempts to break up the outdoor meetings last summer produced a result quite the opposite of that intended, and drew wide attention to the mission work. The Mission has moved to new and commodious quarters in the district where 7,000 French are congregated. Rev. O. Brouillette is giving a regular Bible study for an hour preceding the Sunday evening service, with much interest. Good proof of the success of the work is found in the fact that of the 14 baptisms reported to the association recently by three American churches, 9 were French converts from the Mission; and of the 21 received by letter, 7 were French. Roman Catholics are present at all the services, affording opportunity for an extending influence.

SEVEN public school teachers were among the seventeen converts recently baptized by our Porto Rican missionary, Rev. A. B. Rudd, at Barros. The seventeen immediately organized a new church. With such material it will thrive.

THIS is the season when the good women in many societies are preparing to gladden the hearts of missionary pastors and their wives and children by the boxes of clothing sent out. Letters tell of the great blessing brought by these gifts, which often save the recipients from suffering as well as discouragement. And as for the benevolent women, they have the assurance that "it is more blessed to give than to receive."

A PORTO RICAN convert, formerly known as the "bad man" of his section, has appealed to the department of education to establish a school, has secured primers, Testaments and hymn-books so as to open a Sunday school, and until something better offers will run a school in his own house. He is a power for good, all the more because he was known to be a power for evil before the gospel touched and transformed him.

THERE are fifty thousand Mexicans in Colorado, and a Baptist church has recently been organized among them, through the labors of Rev. Juan Gabriel Jeantet, who has been ordained to the ministry in connection with this work. One of the first converts baptized into the new church was his little daughter.

THERE are about 1,200 Scandinavian Baptists in South Dakota, with thirteen houses of worship, valued at \$32,000. The contributions last year were over \$16,000.

The Japanese converts in Tacoma, Washington, have subscribed over \$1,000 already for a property of their own. Like the Chinese, they are generous givers.

In addition to the present force, Oregon wants for next year six general evangelistic workers. Dr. J. Wilbur Chapman, after his labors in the State, said Oregon impressed him as especially ripe for a great ingathering. Last year there were 30,000 new settlers.

Ten of our mission churches in Northern California became self-supporting last year. That is the way it works. Some new fields will now have a chance.

The mission churches of West Washington last year raised \$33,000, one-tenth of it for benevolences, \$13,000 for debt-paying and new improvements. A pretty good record. How many Eastern churches show \$2 per member for benevolences?

JACKSON COLLEGE opened October 5th, with prospect of one of the most successful years in its history, which has been one of successes under President Barrett's able leadership. The school has won friends among the whites as well as among the colored people. There are thirteen teachers in the faculty. The primary and practice school started last year will furnish a kind of laboratory practice for prospective teachers. Industrial education is included in the curriculum.

At Caldwell, Kansas, the Baptist church is going to have the nicest meeting-house in town, and a good parsonage also, when the present plans are completed. Pastor J. N. Kidd is happy over the advance.



OUR YOUNG PEOPLE

CONDUCTED BY
ANNA SARGENT HUNT

December

WHEN robin's nest is filled with leaves,
And meadow-lark's with snow;
When swallows' huts beneath the eaves
Hang in a frozen row;
When tardy suns delay to rise,
And brooks to sing forget;
When Northern lights in far-off skies
Their flaming beacons set—
Across the hushed, expectant earth
The heavenly chorus swells,
December brings the Christ-child's birth,
And rings our Christmas bells.

— *Youths' Temperance Banner.*

"Puletide"

AND then comes bright December,
With holly berries red,
When purse strings are unloosened,
And hungry ones are fed;
Much less Uncle Morris's spectacles, know what her right
hand had fished out of the top drawer of the bureau. The
collector was one who judged by the outward appearance,
and would have skipped the little yellow house altogether
but that she had been seen and rapped to and triumphantly
brought in to receive the hoarded contribution.

Programme Helps

IT is a great source of encouragement that so many of our Christian Endeavor Societies are doing vigorous work in the missionary line. A society of which we have personal knowledge has this fall had meetings, the carrying out of whose programmes would do credit to any society composed of adults. There is in this society a growing desire for the formation of a mission study class. We are pleased to note that the text-book, "Heroes of the Cross," prepared especially for the use of those engaged in this class work, will soon be issued by the American Baptist Home Mission Society. The book tells the story of such brave pioneer missionaries as David Brainerd, John M. Peck, Marcus Whitman, and others. The closing chapter, by Doctor Morehouse, will give us a most comprehensive idea of what American Baptists have done in home missions. Our young people will

do well to send to 312 Fourth Avenue, New York City, for this mission study class text-book, which is published in two bindings: in cloth at fifty cents, in paper at thirty-five.

The *Home Mission Monthly* is giving a series of wonderfully helpful "Dialogues of the Day," designed especially for use in missionary meetings. Surely, with the books we have previously noticed as procurable at 510 Tremont Temple, Boston, "Under the Flag," for seniors and juniors, from the leaflets and exercises mentioned in our list of publications, and with a selection of post-cards and pictures catalogued in a list recently issued from the Rooms, and from our own beloved HOME MISSION ECHOES, material for the meetings for the year to come will not be lacking.

A Good Safe Bank

GIVING away your substance, as usual, I see!" commented Uncle Morris, grimly, as the church collector left Miss Nery's door with such a beaming face that Uncle Morris more than suspected the generous size of the contribution, though Miss Nery hadn't let her left hand, much less Uncle Morris's spectacles, know what her right hand had fished out of the top drawer of the bureau. The collector was one who judged by the outward appearance, and would have skipped the little yellow house altogether but that she had been seen and rapped to and triumphantly brought in to receive the hoarded contribution.

"Oh, well," said Miss Nery, mildly, "the Lord always seems to find ways of keeping me in pin-money. A little of it has to go for bread and butter, and *all the rest*!"—Miss Nery spoke like a billionaire—"I'm free to lay up in the bank—"

"Well, there! that sounds like something sensible!"

— "where neither moth nor rust can't get at it," finished Miss Minerva. "It's a good safe bank, and I don't know as I feel to want to be laying up in any other. When I was sick here a spell ago I didn't lack for any of the luxuries of life, let alone the necessities. But even if I had, 'twould be no argument. People pinch and pinch and scrape and spare to lay up in an earthly bank, and then like as not the cashier will up an' run off with it. Don't take any more self-denial to lay up in a good safe bank, and I've made up my mind that that's going to be my aim and endeavor."—*The Wellspring.*

The Little Ones of Bethlehem

THE little ones of Bethlehem
Had gone to Slumberland,
But on the hill the shepherds still
Kept watch, a faithful band.

The shepherds on the hillside green
Saw angels in the sky,
And glory bright shone through the night
While praises rose on high.

The little ones of Bethlehem
Knew not, that starry night,
The Babe who lay upon the hay
Was Jesus, Prince of Light.

Wake, little ones of Bethlehem!
Let all the children sing:
The angels say on Christmas day,
"Behold your Saviour-King!"

— E. E. Hewett.



GAIN the happy
Christmas season has
come around.

May it be a joyous
time to every boy and
girl who reads HOME
MISSION ECHOES.
Let them not forget to
thank the Heavenly
Father for friends and
home, and everything
that makes life so
bright to them. They
will expect to receive
many gifts from those
who love them, but let
them be sure and re-
member there is no
such "Merry Christ-
mas" to those who
are content in receiv-

ing only as to those who delight in giving. There are little children all around us whose lives have scarcely any sunshine. There are heavy-hearted men and women to whom our little folks can be Christmas messengers of mercy. There are aged ones whose faces would brighten at the cheery greetings of our boys and girls. And there are those to whom we send our faithful teachers and missionaries with the gospel story. Into the children's mission mite-boxes at Christmas time should go extra gifts as loving offerings to Him who sent the Christ-child into the world to be their Saviour and the Saviour of the children of all colors and nationalities.

Read carefully, dear little folks, the story of Clara Maxwell, and be thankful that God gives to you at this time "feet to run of willing errands," and strong bodies to work for Him.

Send to the dear little Clara, and to others, who need

your loving greetings, sweet Christmas messages, and your own hearts will sing for joy in bringing happiness to those who need the help that you can give.

A Young Contributor

Our topic this month is the Treasury, and we are very glad our Treasurer allows the publication of this letter about one of our Precious Jewels, who has begun early to learn the joy of giving.

PRESQUE ISLE, ME., Oct. 21, 1904.

MISS GERTRUDE L. DAVIS: Perhaps you will recollect that Arnold Stowe Higgins's name was sent, with one dollar, to make him one of the "Precious Jewels," when he was one year old. We commenced to have him put a penny in his mite-box each Sunday morning. At first it was quite a task to make him let go of it, and for him to learn how to get it in the slot. He soon learned and enjoyed it very much. Sometimes he was so sweet in the act he had to put in a number. So it came about that the box got full and he dropped it on the floor and it burst. He has been without a box for some time, as we have neglected to send the money and ask you to send him another box. He will be two years old the 13th of January. Enclosed please find a P. O. order amounting to sixty cents. Arnold's grandma,

MRS. R. F. STOWE.

A Christmas Verse

O HOLY Child of Bethlehem!
Descend to us, we pray;
Cast out our sin and enter in,
Be born in us to-day.

— Phillips Brooks.

Clara Maxwell

I WONDER if the children would like a story of one of their little Southern sisters, Clara Maxwell? Little Clara is four years old and has now such a warm place in my heart I want to tell the little readers of ECHOES about her.

Clara's father was the superintendent of colored work of the International Sunday School Society. When a year and a half old, Clara fell from her baby-carriage, striking on her back. She did not move much after that, but as she was immediately taken down with whooping-cough, her weakness was attributed to that. About this time Mr. Maxwell sickened and died, and most of Mrs. Maxwell's thoughts were given to him. Later on she noticed that the child was becoming deformed, and took her to the medical college, where she was put in braces for five or six months. A year ago Clara showed signs of paralysis, which was complete from the waist down by November, 1903. She was taken to a specialist in spinal troubles, and on March 4th she was brought to MacVicar Hospital on a stretcher. She was unable to move a muscle of her lower limbs. The doctor recommended a special rack for her so that every strain would be removed from the diseased spot of the spine. It was hoped if this could be done and the system nourished, nature might build up the weak spot. Up to July this treatment succeeded admirably. She was able to move

every toe and muscle. But the dear little child must lie a year upon her back. Think of it, you healthy, active, little children as you skip about. The doctor is arranging a new frame for her, as he must prevent her using her limbs so freely, as their movement, and turning her head, bring more or less strain upon the poor weak back. A lump is formed on the spine. Poor little girl! She does not even ask to get up. She is sweet and patient all the time. As I used



CLARA

to see her in her cot in the hospital, or upon the campus where she was carried sunny days, she would say, in such a cheery tone, "Good morning, Mrs. Reynolds." One of the nurses said to her one day, "Is this a good morning to you, Clara?" She answered, "I try to make all the mornings good mornings." Clara loves Jesus, and we believe many of our little people will ask the Great Physician to heal her.

M. C. REYNOLDS.

Sir Money-Bags

HUGH SMITH was tired. His very bones ached from lying so long on his back, his broken leg stretched out stiff and still and helpless. Boy friends came in to tell him what fun he was missing; some to suggest that his broken limb might grow to be crooked, and shorter than the other, which was not very comforting. But Hugh was always glad to see Aunt Lou enter the door. Her bright face was good to look into; then she always had something to say which made him forget himself, and that is a good thing for most people. This morning she came to tell of a poor, homeless boy, who had lately been hurt and needed help.

Hugh listened with interest. Then he said: "Aunt Lou, please go to my bureau in the next room, and look in the upper drawer for a tin box. In the box you'll find some little bags. One is marked 'For the Poor.' Please take out of that five nickels and buy something for the hurt boy."

Aunt Lou was out some time, Hugh thought, and when she reappeared, looked red about the eyes, and was very quiet. She only said, "Thank you, Hugh, I will let you know what I get with your nickels."

And so she did; and it was a wonderful amount to buy with five nickels. But that afternoon Aunt Lou did something more. She surprised her mission circle by asking permission to make a speech. "I wish to tell you all," she said, "what I have learned to-day. I was visiting a sick boy, who asked me to go to a certain small tin box, and get some money to help another sick boy. What I found in that box taught me a lesson. There were six small money-bags, marked, 'For the poor, one-tenth; for church, one-tenth; for missions, one-tenth; for Sunday school, one-tenth; for Christmas, two-tenths; for myself, four-tenths.' Now I happen to know that boy earns, when he is well, five dollars a month, and that he clothes himself. Yet he had given six-tenths of his income to others, reserving for himself only four-tenths. I came out of that little room ashamed of my selfish soul and resolved to have some money-bags of my own. That small boy taught me a lesson in heavenly arithmetic. Heretofore I've been practising in very short division, with a very large / for divisor, and very small remainders for the Lord. I tell you I am reminded of the little boy who came home from Sabbath school, looking sorrowfully at his five coppers, explaining the small amount this way: 'I gave forty cents for candy, and spent a nickel on God; now I have only five cents!'"

Aunt Lou did not smile, though some others did. She went on quietly, saying, "Now, of course, I lay aside a certain amount for church, Sabbath school, and the poor, but hereafter I must have more for my 'mission bag.' I believe in foreign missions — there's the command, you see — then I believe in sending the gospel to our own poor home people, in the cities, and up among the mountains; but I have done little for those out on our frontier — for those home missionaries who fight the Lord's battles with very little ammunition, because the Home Board hasn't got it to give them. Yet they do hard work among souls who never hear the word unless missionaries bring it. We can help them. If we do only half as well with our money as this small boy does, we may, every fall (in addition to the money we send for the support of our workers on the field), send some good missionary boxes. We should begin in time, and put in a good suit for the missionary and one for each member of his family, so that he may use his pitiful little twenty-five dollars a month to buy food and fuel and necessities for his wife and children. It is no more than our part in the Lord's work. We stay-at-homers are selfish."

There were tears in Aunt Lou's eyes as she took her seat, and in other eyes, too, and one dear old lady exclaimed: "Thank the Lord for that little tin box! I mean to have one, too, with a bag for frontier missionaries." — *EX.*

To Vary the Programme

A Telephone Exercise may be easily arranged with an electric bell. Some one out of sight gives news from any school or mission field that is called out.

Tourists. — Appoint several boys or girls to form a company of imaginary tourists. They will visit each field, and once a month will prepare together an interesting letter, enclose it in an envelope and address it to the Band.

The American Baptist Home Mission Society

Receipts from New England for October, 1904

Maine.....	\$163.39	Massachusetts.....	\$1,809.96
New Hampshire.....	117.79	Rhode Island.....	179.86
Vermont.....	24.25	Connecticut.....	1,654.87
		Total.....	\$3,944.12

Contributions from individuals, churches, etc., in New England for the American Baptist Home Mission Society, should be sent to Rev. F. T. Haslewood, D. D., District Secretary, Tremont Temple, Boston, Mass.

The Woman's American Baptist Home Mission Society

For the General Work

Receipts for October, 1904

Maine, \$59.04. Lebanon and No. Berwick, \$7.00; Portland, Free Street, F. L., \$10.00; Wayne Church, \$1.84; Camden, Chestnut Street, \$2.31; State Convention, Woman's Meeting, \$5.96; No. Kennebunk, \$4.73; Sanford, \$4.73; West Gardiner, \$7.00; Hodgdon, S. S., \$1.00; Bryant's Pond, \$1.60; Kennebunk Village, S. S. Class of Mrs. Wilson, \$1.48; Presque Isle, Arnold Stone Higgins, \$6.60; Kennebunk Village, \$3.00; Kennebunk Village, F. L., \$4.32.

New Hampshire, \$55.00. Concord, Pleasant Street, \$5.00; New Ipswich, Children, \$2.40; Claremont, 1st, \$5.00; Antrim, Church, \$9.30; Woodstock, \$1.50; State Convention, \$3.00; Nashua, 1st, \$10.00; Keeter, 1st, \$12.55.

Vermont, \$15.48. East Hardwick, \$1.00; Perkinsville, S. S. Class, \$5.00; State Convention, \$9.48.

Massachusetts, \$552.06. Newton, Immanuel, Sunshine Band, \$9.50; Brockton, 1st, \$12.00; Merrimac, \$4.17; Wakefield, \$30.00; Northboro, \$15.50; Medford, 1st, \$2.00; Fitchburg, 1st, \$36.00; Agawam, \$4.00; Holyoke, 1st, \$13.50; Holyoke, 2d, \$50.00; Northampton, \$10.00; Springfield, State Street, \$20.25; Springfield, Park Avenue, Memorial, \$8.50; Springfield, Carver Street, \$10.00; Springfield, Highland, \$21.50; Tewksbury, \$13.00; Raynham, \$3.35; Carver, \$4.40; Carver, S. S., \$6.78; Woburn, 1st, \$11.83; Dorchester, Temple, \$7.91; Millbury, \$2.00; Boston, Sarah M. School, \$10.00; Methuen, 1st, \$2.25; Wakefield, Boys' Mission Soc., \$4.00; Worcester, 1st, Church, \$48.00; Melrose, 1st, Primary S. S., \$1.74; Chelsea, Estate of Almira A. Abbott, \$200.00; No. Egremont, Church, \$3.50; Rockdale, Greenfield, \$10.00; Chelmsford Falls, \$20.00; Monroe, Church, \$1.75; No. Billerica, \$7.00; Boston, Tremont Temple Branch, S. S., \$1.43; Gloucester, 1st, F. L., \$11.14; Cambridge, No. Ave., Mrs. H. C. Rand, \$1.28; Worcester, South, \$10.00; Merrimac River Ass'n, Basket Meeting, \$4.75; Groton, A friend, \$1.00; Charlestown, 1st, Class of Helen M. Ross, \$5.00; Malden, 1st, \$11.74; Berkshire Ass'n, \$7.50; Brockton, North, \$8.25; West Somerville, \$104.00; Wrenham, \$10.00; Boston, Miss M. V. Damon, \$10.00; Marshfield, 1st, \$11.50; Hyde Park, F. L., \$15.00; Newton Centre, \$50.00; Winthrop, \$4.13; Weston, \$15.00; Haverhill, 1st, \$20.00; No. Adams, A friend, \$25.00; Roxbury, Bethany, \$10.25.

Rhode Island, \$20.15. Providence, Ebenezer, Church, \$1.00; Providence, 1st, Church, \$12.65; Providence, Broadway, \$6.50.

Connecticut, \$167.28. Waterbury, 1st, \$7.66; New Haven Ass'n, \$6.50; Waterbury, 2d, \$5.00; Naugatuck, Sunshine Band, \$2.00; Hartford, South, \$20.00; Willimantic, 1st, \$23.22; Warrenville, \$3.00; Middletown, Mrs. Florence A. Fall, \$5.00; Meriden, 1st, \$23.79; Stonington Union Ass'n, Friend, \$10.00; Hartford, Memorial, A friend, \$10.00; Danbury, Rev. T. H. Garnett, \$5.00; Plantsville, \$10.00; Mystic, Union, \$10.00; Waterford, 2d, \$5.70; Danbury, 2d, \$10.00; Wethersfield, \$1.00; Montrose, \$15.50.

Miscellaneous, \$24.48. Washington, Tacoma, 6th, Church, \$5.82; N. Y., Buffalo, Michigan Street, Church, \$3.00; Interest of A. F. & S. F. R. R. Bonds, \$20.00; S. C., Beaufort, Mather School, Y. F. Soc., \$3.00; Literature, \$13.66.

Total, \$1,233.39

Alaska

Receipts for October, 1904

Maine, \$5.00. Springvale, S. S., \$5.00.

New Hampshire, \$20.78. Grammer, S. S., \$15.50; Manchester, 1st, Juniors, \$4.28; Manchester, 1st, Primary S. S., \$10.00.

Massachusetts, \$68.00. Brockton, North, S. S., \$2.00; Wakefield, Willing Workers, \$13.00; Northboro, A friend, \$1.00; Cheshire, 1st, S. S., \$1.00; Adams, 1st, Primary, S. S., \$5.50; Florida, S. S. and J. C. E., \$2.25; Pittsfield, 1st, S. S., \$13.71; Cheshire, S. S., \$2.50; Andover, \$2.00; Cambridge, No. Ave., Mrs. H. C. Rand, \$5.00; Everett, Glendale, S. S., \$1.91; Hancock, S. S., \$5.00; Northampton, 1st, S. S., \$5.64; Roxbury, Bethany, \$1.00.

Rhode Island, \$14.00. Warren, S. S., \$14.00.

Connecticut, \$10.00. Montville, S. S., \$5.00; Stratfield, S. S., \$4.90; Waterford, 2d, \$1.00.

Total for Alaska, \$128.59

GERTRUDE L. DAVIS, Treasurer,
310 Tremont Temple, Boston.

THERE are many missionaries and others on the list of our Paper Mission waiting for supplies, the offer of which they have gratefully received.

Some of the expressed needs are books for ministers and reading-rooms, *Review of Reviews*, secular magazines, besides our denominational literature.

Addresses may be obtained of Miss E. E. Howlett, Wakefield, Mass. Please state what literature will be sent.

THE Young People's Rally in the Clarendon St. Church, upon the evening of November 9th, was a very interesting occasion. The programme, prepared by Mrs. Brundage, Assistant State Vice-President for Eastern Massachusetts, was of a high order. We were sorry that so few young people were there to enjoy it.

THE day of prayer for colleges will be observed upon Thursday, January 26, 1905. The character and place of meeting will be noted in January ECHOES. Please keep Thursday, January 26th, free from all engagements, and come together to pray for our workers.

MRS. Peckham has returned from her Western trip, and is ready for appointments in the churches. Send to Mrs. Reynolds at Tremont Temple if you wish to secure her services.

HAVE you brought a new member into the Society this year?

Have you secured a donation, large or small, to add to the funds of the Society this year?

Have you led any one to devote her life in the service of the Society as a missionary worker in any capacity this year?

Have you gained a new subscription to ECHOES this year?

If none of these, what have you done to advance the interests of the Society this year?

"BRUDDREN and sistahs," sternly said good old Parson Woolmer after the collection had been taken up on a recent Sabbath morning. "befo' dat bat was done parsed I expounded de request dat de congregation contribute accawdin' to deir means, and I sho' expected dat yo' all would chip in magnanimously. But now, upon examinin' de collection, I finds dat de concocted amount contributed by de whole posse ob yo' am only de significant and pusillanimous sum of sixty-free cents. Yeh, sixty-free cents was all dat was flung in, and I dess wants to say dat, in my humble opinion, instead of contributing accawdin' to yo' means, yo' all contributed accawdin' to yo' meanness." — *Exchange*.

MRS. L. G. BARRETT, of Jackson College, Jackson, Miss., asks for cotton blankets, comforters, and second-hand clothing.

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